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THEOLOGICAL SEMINARY

ALMIGHTY AND EVERLASTING GOD, who hast given the Comforter to Thy Church, that He should abide with it forever: Pour forth, we beseech Thee, the blessing of Thy Spirit upon the convention of The Evangelical Lutheran Church, now assembled in Jesus' Name.

hear us in mercy

Bless each member of the convention: the president of the Church and his advisers; the members and servants of the boards and institutions; and those who deliberate and legislate. Defend their hearts from all hindrances of this world and from personal bias; grant them steadfastness of faith, purity of love, desire for peace, and firmness of authority. Let each word and each act further Thy Kingdom and make the Name of Jesus more glorious.

Watch over our Church in love. Let each congregation shine as "a city set on a hill, which cannot be hid." Let each mission and institution and project be wholly within Thy will. Make our pastors and missionaries and teachers faithful and zealous, courageous and strong.

This our prayer ascends to Thee in the Name of Him whom we call the great Shepherd and Bishop of the Church. Hear us in mercy; answer us in wisdom. Amen.

JUNE 26, 1956

Lutheran Herald

The 1956 General Convention of The Evangelical Lutheran Church is a legislative assembly. To it all officers, boards, and institutions of the Church report. It considers the future of our Kingdom work, lays plans for its expansion, and provides the means for its continuance. But the convention is more than a legislative assembly. It is also a fellowship, in which a thousand pastors and a thousand laymen from all parts of the United States and Canada meet, bound together in a unity based on their common love for Christ, the Lord of the Church.

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President

Dr. S. C. Eastvold
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LUTHERAN HERALD • **O. G. MALMIN, Editor** • **CARMEN MITCHELL, Assistant to the Editor** • **HERMAN E. JORGENSEN, News Ed**

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VOLUME XL MINNEAPOLIS, MINN., JUNE 26, 1956 NUMBER

On Display During the General Convention

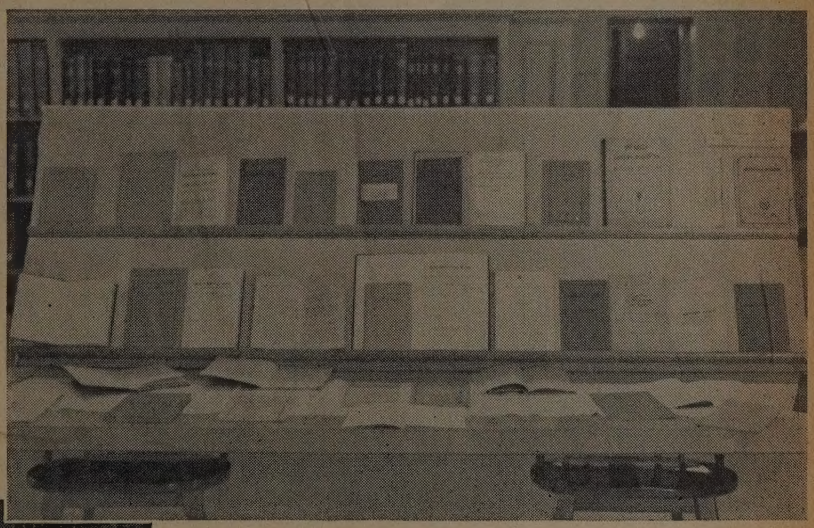
ollection of Catechisms

James A. Ryberg

ither Theological Seminary in St. Paul, Minn., has come the recipient of what is probably the most comte collection of translations of Luther's *Small Cate-ism* anywhere in the world.

The collection, consisting of translations in 146 languages and dialects of the possible 162 tongues into hich the Catechism has been translated, is the gift of Dr. Jacob Tanner, for 13 years professor of dogmatics at the Seminary.

Dr. Tanner has enjoyed his "hobby" of collecting Catechism translations for more than a third of a century, and the group of books, booklets, and pamphlets includes 41 translations from Europe, 33 from Asia, 53 from Africa, eight from the Americas, four from Australia, and seven from New Guinea.



ght: Included in the display Catechisms in Kurdish, Alnquin Indian, Bengali, origl German, Eskimo, and Monlian. Below: Miss Valborg stul, librarian at the Semiy, and Dr. Tanner. The coltion will be displayed periodlly in the Seminary library.

Dr. A. N. Rogness, Seminary president, in commenting on Dr. Tanner's gift, points out that the hobbyist gives much credit for his collection to the many missionaries throughout the world who have aided him, especially to his close friend, the Rev. Carl Doving, who some 25 years ago carried on his own "hobby" of collecting and translating hymns.

The Catechism translations will be on display for the first time during the General Convention of the Church. Miss Valborg Bestul, Seminary librarian, will also display the collection periodically. Great care will be given the Catechisms so that they will remain intact for generations to come, and only students doing special research in the field will be permitted to handle the fragile documents.

Dr. Tanner, now 90, is a teacher at Waldorf College, Forest City, Iowa. Teacher, pastor, editor, and author, he continues to meet his classes, and articles and books continue to flow from his pen.

(The Rev.) Magne Solheim

Seventh Da

UNIQUE among all Lutheran congregations in the world, the parish in Haifa, Israel, observes its weekly day of worship on the Jewish Sabbath. There is Biblical precedent for this, says its Norwegian pastor, the Rev. Magne Solheim, citing Acts 18:4, but the reason lies not in theological conviction but in the practical fact that in modern Israel, Saturday, the Sabbath, is the day of rest, the one day when his flock can gather.

The congregation is remarkable in other respects as well. Its 70 baptized members are all "Hebrew Christians," a controversial term which Pastor Solheim uses to indicate the continuing identification of his people with their race and people. For it is a conviction of the 45-year-old, multilingual missionary that only as Christian Jews maintain identity with their people, can faith in "Jesus the Messiah" really be proclaimed effectively and with blessing to Israel. In the Scriptures of New Testament (Romans 9), Pastor Solheim fi foundation for his faith that God has in store for world a special blessing when Israel, *as a nation,* t to the Christian's Messiah. And he cites evidence show that now, within the new nation (or is it still old nation?) of Israel, there is more willingness to h of Jesus than since the apostolic era.

The Sabbath School in Haifa is conducted in Hebr the language of Israel's youth. But in that poly little country (where people from 74 countries h gathered), Hebrew is not universally known am the hundreds of thousands of immigrants who h arrived in the last few years. The background of Haifa congregation is manifest in the fact that Pas Solheim conducts his service in Rumanian, while Sw born Mrs. Solheim, at the organ, whispers a simu neous German translation into a microphone for benefit of the few whose earphones indicate that t come from some other part of Europe.

There are some two hundred thousand Ruman immigrants in Israel. The Christians among them for the most part, settled in and around Haifa, ancient seaport that lies in the hook of the Palest coastline, just under Mt. Carmel. Haifa is the m secular of Israel's cities (the only one where the pu buses continue to run on Sabbath).

But this has nothing to do with the growth of Lutheran congregation there. The Christian immigra simply gathered around their pastor, who had b forced to leave Bucharest in Communist Rumania 1949 because he was as objectionable to the Reds as had earlier been to the Nazis.

Years of Tyranny

Pastor Solheim went to Rumania in 1938, as a m ber of the staff of the Norwegian Israel Mission. Th he met and married a Swiss school teacher, and toget the two of them ministered to a growing flock throu years of tyranny, and war, and more tyranny. The periences of those days developed in the Solheim fierce love for the persecuted, and an identification w the Jewish people that rises above any logical ratio ization. They developed, too, a cheerful scorn for

Lutherans

Arne Sovik

Assistant Director of the Department of World Missions of the Lutheran World Federation

demic Christian who sees "being a law-abiding zen" as the basis of Christian ethics.

What is one to do," asks the pastor, "when it is forden by law to give refuge to a Jew, but right to kill n?"

The Solheims broke the law. There were years of ngerous living, of heartbreak when they saw friends d colleagues vanish into imprisonment, die of priva-n, in pogroms, or at the hand of the law. There re years of house arrest, and finally expulsion from country. But they were years that were not in vain. r the congregation had grown, had developed its n leaders, and then leaders to replace the first ones hen these disappeared into prison or emigrated. The itheran congregation in Bucharest built up around Israel Mission was the first in the country to use the manian language, for Lutheranism among the Gen-es had heretofore been limited to German and Hun-rian-speaking diaspora groups. Today that congrega-n numbers both Jews and Gentiles in its member-ip of four hundred. It is being ministered to by two ung Jewish Christian pastors who must do other rk to make a living, and it is in the midst of a warm vival movement.

nd of Refuge

Haifa, Pastor Solheim like a true shepherd has gath-ed his people as they have come to the land of refuge. Worship is conducted in the Anglican church (whose ngregation meets on Sundays) and other groups meet a room attached to the Solheims' flat, where the hole family (there are three sons) seems to help along. ster Emmy Nielsen, a nurse, and Miss Inger Jacob-n, who holds a degree in theology from the Univer-ty of Oslo and is deep in the Hebrew language pro-ram among children, live nearby.

"One feels the vitality of the New Testament epistles this work," commented Miss Jacobsen to this visitor, or we are in a sense back in New Testament times ere, the problems of the Jew who becomes a Christian re the same now as then."

The judgment is not without basis. While the prob-m of diet may not be paramount (pork is eaten all ver Israel), the Galatian issue of law and grace is. And certainly the problem of persecution is. In the congregation of 70 that met for morning worship not long ago, some twenty were still unbaptized. Most were believers, the pastor said, who for one reason or another were not yet ready to take the step. I spoke with one—a lawyer who looked much older than his 35 years. He had had to spend many months in the concentrated study of Hebrew language and law before he could do any work. Now his aged parents are dependent on him for a living—and his only law office is a briefcase.

He confessed happily in the Christian group his faith in Jesus the Messiah, but until he is established in his profession he dare not, and as long as his parents live he will not, make the open profession of baptism. Four adults were baptized at Easter—some of them won through the testimony in word and life of a Christian, Mrs. Saiovici; another the husband of a Christian woman who was baptized with his two small children.

And there are others deeply concerned, some of whom are already part of the close fellowship of the congregation. The Christian forces in Israel place a good deal of hope in the comparatively ready acceptance the Scriptures are receiving. As in other young countries, there are translation problems—the Hebrew New Testament still in use is the work of the famous scholar Delitsch, nearly a century old. Hebrew was not a living language when Delitsch lived and some passages are scarcely intelligible to the modern Israeli. Pastor Solheim is Bible Society agent; the Bible book store in Haifa's main street is in charge of the Lutheran congregation's leading layman, Mr. Siefried Saiovici. Mr. Saiovici (his name means "son of Isaiah") fled Rumania in 1950 just a jump ahead of the NKVD, or its Rumanian equivalent. He told of the more than 30 languages that are carried in his Bible literature stock in the store. He told of the Kibbutzim that are ordering Bibles ("Yes, we want the New Testament") for their libraries.

"The young *sabra*" (Palestine-born Israeli), Mr. Saiovici said, "has a great advantage over a European Jew as he confronts Jesus." He does not have to see him through the veil of a Jew-persecuting Christendom. He can take His claims and His life and work from the pages of the New Testament and judge for himself. The result is that there is a wide-spread willingness to accept Him as a great Jewish religious and ethical leader. But as Jesus-Messiah, the hope and salvation of Israel? Not so far.

Could it be in God's providence that the turning of Israel to the Messiah which did not come before the re-establishment of a Jewish nation shall follow it? This is the prayer of the little congregation that worships in Haifa on a Saturday morning, that daily witnesses to its faith in Him.

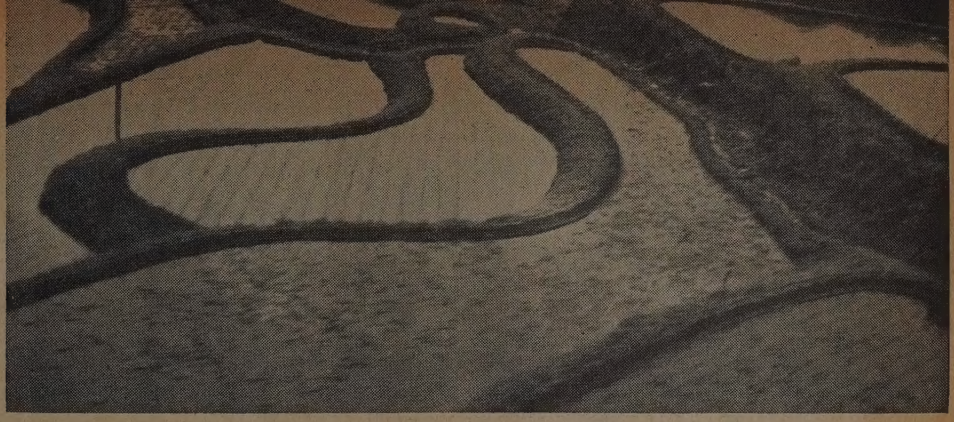
Long before dawn and until the first stars twinkle overhead, mothers, fathers, sons and daughters bend rhythmically to their task.

Harvest in Japan

Mrs. Phillip Hyland

THE last days of the old year are harvest time Japan. For weeks the farmers have been strain every energy to the ingathering of the precious rice. months ago there was the wheat harvest. The sow the transplanting, the harvesting of the past year h held a peculiar fascination for us.

I awoke one beautiful May morning sensing a stra excitement. The rising sun was barely peeping aro Mt. Fuji, but the fields were alive with reapers, t swaying bodies mere silhouettes in the gray dawn. until the last glow of sunset faded over Shizuoka (Q Hill) was there any cessation of the feverish activ Day after day it continued, until one morning in Ju looked out on a different world—over the fields la blanket of black quietness. The harvest was past! Th had indeed been need of haste. For that morning a drizzle was dropping gently on the blackened fie How well these farmers know the times and the seas "Tsuyu" (rainy season) had set in, and now it wo have been too late to harvest.



e sowing, the transplanting, the harvesting of the rice lds hold a peculiar fascination.

Memory took me back to another harvest field lying solate under a tropical moon. It was Christmas 1944 a lonely mountain road somewhere on Luzon in e Philippines. We were in transit from a mountain mp to the old Bilibid prison in Manila. Hour after ur that night we passed troops of young Japanese, arching slowly, dispiritedly, silently. Riding on trucks, en our bare feet brushed their camouflage and we uld look into their tired faces—disillusioned young ys, tired men, older men who had lost all hope. And mewhere along the coast America was sending fresh, ell-fed, well-equipped troops, thousands of them—to ll and destroy. The harvest was past! That which uld have been a magnificent harvest for the Kingm of God soon lay waste, plowed under with violence d the shedding of blood. Too late we realized the agedy of leaving 80,000,000 people to find their place in competitive modern world without the restraining and ving power of Christ.

A great opportunity had been lost while the Church Christ, self-indulgent and cozy, enjoyed the blessings hich were meant to be shared. But again the farmers eak to us. The Japanese farmer is always pressing on a new harvest. No sooner is the last kernel of wheat thered than the farmers are out again working the llow soil. Then come the exciting days of the rice ansplanting. Long before dawn and until the first ars twinkle overhead, mothers, fathers, sons and aughters bend rhythmically to their task. No matter if rains! There is no thought of discomfort or fatigue. there is to be a rice crop, the tender young plants ust be transplanted while the rains last. As the family a row advances, the black fields suddenly become a arkling emerald green.

Again it is Christmas—1955. It is a time of sowing nd watering for us in Japan. Are we wise as our farmer eighbors in discerning the times and the seasons? This harvest must not be lost! In the procession of those who stop at our homes to inquire—in the crowds who pass by in complete indifference, I sometimes see a reflection of that disillusioned, dejected army of 1944. The tired droop, the hungry pinched look of even five years ago has disappeared. Well fed, well dressed, ambitious young Japan is again looking forward.

May I take you for a brief glimpse at this little corner of the fields awaiting harvest in 1956? There is

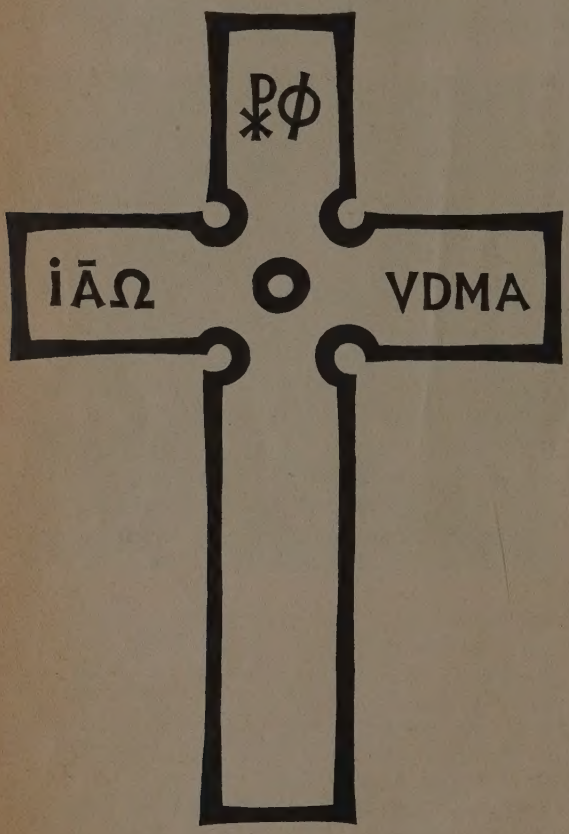
. . . the labor leader who spent several hours at the Bible School last week seeking a solution to his problem. He had struggled to win higher wages and better conditions for the laborer, but after the goal was reached, unhappiness and discontent were more apparent than before. So he came seeking an answer in the Christian's Bible to the question, "Is there then something that can really satisfy the heart of a man so he can be truly happy and contented?"

. . . the mother down the street—one of thousands—toiling seven days a week in a factory in order to keep life in herself and three children. Tired and discouraged beyond endurance she sought a way out, but moved by

(Continued on page 680)

EVIDENCE of a bond between Christians in Norway and America, a nine-foot, 1,800 lb. granite cross, will be unveiled on the campus of Luther Theological Seminary in St. Paul during the General Convention.

The cross, a stone replica of what is thought to be the oldest cross in Norway, dating from 900 A.D., will be dedicated during ceremonies on the Seminary campus, Sunday, July 24, at 3:00 P.M., with Dr. S. C. Eastvold, ELC vice president, officiating.



Known as a "Celtic cross" because of its unique design, the unusual gift comes to the Seminary from some fifty young people's societies of the *Firda Ungdomslag* in the Nordfjord area of Norway.

The original Celtic cross, erected at Loen long before there was a church there, is believed to disclose the influence of the British Isles in the Christianization of Norway.

Of some 35 stone crosses still standing along Norway's west coast, the Loen cross is the most perfect. According to legend, an Irish princess named Sunneva —still a common name for Norwegian girls—had been persecuted and driven out to sea with her followers by heathens in early Christian times.

Winds brought their tiny boats to Nordfjord, w they lived in a cave. When an army came to de them, the princess and her followers prayed to that they should not fall into the hands of the N men, and, legend says, as the army advanced, a slide sealed their cave.

Years later, after strange lights were noticed ar the cave, Norway's first bishop attended the openi the cave. Inside, the legend continues, the princess' was found, perfectly preserved, and the bishop dec she was a saint.

In honor of the princess, missionaries built a c dral and monastery at Selje, an island at the west of Nordfjord, near the cave. This was late in the century. These missionaries spread the stone crosses Norway.

From Norse Lutheran Youth . . .

A Cross for the Seminary

James A. Ryb

The gift of the stone cross to Luther Seminary special significance because Nordfjord became the official center of Christianity in Norway. It is symb of the heritage of our ELC, which began in the str of Christian faith at Jerusalem with the resurrectio our Lord, swept west to Rome and Great Britain, n to Norway, and across the Atlantic with our forefath

Celtic crosses have been known in Britain s 400 A.D., and the Celtic church was independent of b Rome and Evangelical.

The gift Celtic cross has semicircles in each of four corners at the center of the cross, with a hol the middle. These symbolize the five wounds in body of Christ, thus reminding us of His perfect at ment.

Inscriptions on the Seminary's cross includes the G letters for "Jesus, Alpha and Omega" or "Christ— beginning and the end"; an ancient Christogram m ing "Christ is the Light"; and old Latin initi "V.D.M.A.," for *"verbum dei manet in Aeternum,* text from I Peter 1:25, meaning "The word of the L abides forever."

The granite cross, crated in heavy thick planki was shipped from Bergen to Chicago and transfer to the Seminary by truck, arriving early in May.

The gift is a result of seven years of effort by Norse young people at Nordfjord, since the day w

(Continued on page

Fortnightly Review

Fredrik A. Schiotz
President, ELC

THE Budget that is recommended by the Board of Trustees to the General Convention for the biennium of 1957-58 is printed in LUTHERAN HERALD for May 8. Under *Auxiliaries* in Part II of the Budget, you will look in vain for our oldest auxiliary, the Young People's Luther League. This is not because no request was made. As a matter of fact, the Young People's Luther League asked for a grant of $78,700, but the request was finally, by mutual agreement, not placed in the Budget. The YPLL has not, of course, been on the budget in the past years. While it is the plan that this youth organization should, in the new Church, be supported by the Budget, the Board of Trustees did not see its way clear to take this step now. This fact reflects in part the struggle that the Board had to keep the many budget requests within a figure that might be acceptable to the Church.

The news that the YPLL will be continuing its work supported by its own gifts places a greater emphasis on the League's YES Program: Youth Education in Stewardship. Where a parish agrees to this arrangement, youth are encouraged to give in the regular worship services of the congregation. This money is then placed under the supervision of the League. Reports received in the Luther League office indicate that many Leagues are dividing the YES income three ways: "one third for themselves, one third for the building programs (in the congregations), one third for others." The one third for others is again subdivided for three causes: "one third for the Seminary Appeal; one third for the Synodical Budget; and one third for Youth in Action" (support of the Luther League office). The objective for the Seminary Appeal is $75,000 from the youth of the Church.

Now, at the beginning of the summer, the Church might well take a look at what is happening in League Bible Camp work. The most recent report indicates that there are 31 ELC-owned Bible Camp properties and several where we participate with other Lutheran synods in ownership and administration. Last year 20,000 youth attended these camps; this year the goal is 25,000.

The 1956 camps will stress the Bible theme: "In order that I might be His own." The Bible study will center in the "upper room" chapters of the Gospel of St. John. The practical hour will emphasize the Luther League as "a dynamic fellowship in the Word of God, with a twofold outreach in terms of stewardship and evangelism. The skill training program will be an actual program in teaching youth how to train other youth to win youth for Christ, to gain access to the outsider and the backslider."

Undergirding the entire youth work with directive drive is the Leadership School program. There will be three for the Eastern District this year, two for Southern Minnesota. But other districts may send Leaguers to these training schools. Thus far about one half of the parishes have made use of this opportunity. Those who have used it give it a high priority in terms of the parish aid produced. The Leaguers come back "equipped and able to carry on a stronger youth program, and relieve the pastor of much of the detail of his program, and certainly give him the sense of cooperation and fellowship in his concern for youth."

EDIT

Thou

This is written for what we last week characterized as our "in between" issue—the issue which comes too late to point toward the convention, too early to report on its activities. Yet we believe that it, too, should be a convention issue, since the thoughts of all—those at home as well as those of us who are spending long hours daily on the convention floor—are on the General Convention. Our production schedule for the week has been speeded up slightly. This will make it possible to have copies of the paper available the first day of the convention; it should reach our readers throughout the Church while the convention is still going on.

Week of Destiny

The Evangelical Lutheran Church faces destiny each time it meets in convention. This is our "deliberative and legislative assembly," the highest temporal authority we have. Governed by the Constitution, the convention is free to act in accordance with its best judgment in all matters that come before it. It is not an exaggeration to say that the weal and woe of the Church, often for a decade or a generation ahead, is in the hands of each General Convention.

This is true of the 1956 convention in a heightened sense. It is, of course, the advanced stage to which the union negotiations have come which make it in a special way our "week of destiny." Only 39 years ago, in 1917, our fathers brought forth the organization which we now know as The Evangelical Lutheran Church. That is such a short while ago that there are no doubt a hundred or more men sitting in the General Convention of 1956 who participated in the Constituting Convention of 1917. Upon the convention now assembled lies the heavy responsibility of answering, according to the best insights of its voting members, the question: "Shall The Evangelical Lutheran Church now prepare definitely for its own dissolution?"

The Price of Victory

Let no one think that price of union is low, that it will come to us at bargain rates. There are plenty of "roadblocks to merger." It will be well to think them through and to answer the question, "Is the price too high?"

Emotionally and subjectively, it is by no means easy to be wholeheartedly in favor of this union. Most of those who will be voting have spent a great share—perhaps all—of their lives in The Evangelical Lutheran Church. It is dear to us; it has served as a wonderful vehicle for our service in the Church at large. And it is such a comfortable Church to be in! We know it inside out; we have friends in many parts of it; we just about know what is going to happen next. Further, it is an effective and successful Church. It is growing rapidly. Why not be satisfied as we are? Subjectively and emotionally, therefore, it is not difficult at all work up the feeling that this union comes at too h a price!

Nor can it be denied that we shall be giving u good deal in order to make the union possible. We h a good name, and we do not like to lose it. Whate the name of the new Church finally comes to be, it v probably not be The Evangelical Lutheran Church. A we will miss the name of the church paper we are customed to. Our large conventions—and how dear t are to us—will be but a memory. We shall have become accustomed to new technics in some areas, n methods of procedure in others.

There are more serious issues, too. It cannot be nied that we have our own emphases in the ELC, a our own interpretations of matters of conduct. Qu tions are sometimes raised as to how compatible v be the marriage of our group with one which, so folks believe, looks at some of those things differen Nor can it be denied that the insinuation of the Wo Council issue into the discussion has raised doubts the minds of some.

We mention all these fears, not because we sh them (most of them we do not share), but because t are honest fears and so are to be respected. Nothi good is to be gained by pretending that the merg of Lutheran general bodies is accomplished easily a without cost. It is only right that our fears as memb of the ELC shall be given voice, as they no doubt w be on the convention floor. The intelligent vote w be one which has counted the cost of union.

The Cost of Defeat

Having gone that far, it is necessary to go farther, look at the other side of the coin. If we grant that t accomplishment of union carries a price tag which must pay, let us also soberly face the fact that def also would be costly, possibly much more costly th victory. The honest person will face the questic "What would be the price of defeat?" In answeri that question, we are dealing to a large extent w intangibles; however, intangibles, too, can be very, ve real.

One cost of defeat is the continuation of the divid state of Lutheranism in America for another period years. We do not subscribe to the pernicious theory t the divisions of Lutheranism are necessarily sinful; fe of them are. But we do insist that perpetuation

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etween"

less divisions among us comes close to being sin- If the ELC draws back from this projected union, well possible that the entire picture of Lutheran ication in America will change, and not for the er.

hen there is the matter of duty to the other nego- ng bodies, our brothers and sisters. True, we have committed ourselves to this union (unless you these words *after* the vote has been taken and the olution of Commitment has been adopted). How- the union negotiations are with groups with m we have had intimate spiritual and material wship for twenty-six years. Defeat does mean repu- ion of those ties and will leave wounds which will slow to heal.

inally, there is the sobering thought: "What will eat of the union movement by us do to our own urch?" Outwardly, perhaps, little. Inwardly, we fear, reat deal. For the time being, we fear that it will d to take us out of the stream of American Luther- sm. It will probably lead to some sort of exclusivism. h exclusivism will tend to grow. The present union vement will be replaced by another, one which cer- ly will not be more palatable to us, and we may ll find ourselves isolated from *any* union movement a considerable length of time.

Such exclusivism will tend to freeze and crystallize se things in our own Church which are not the t. Surely, no intelligent member of the ELC can ieve that we have attained temporal perfection! None us can be unaware that we have weaknesses. Com- cency, the special sin of the exclusivist, is one of m. Our weaknesses will tend to increase the longer walk alone.

Perhaps most serious of all is it that we will be a dly divided Church if the union is defeated. There is ch a thing as domination by a minority, and it is not happy situation. It takes only a third of the votes to feat the proposals. But the majority, which was not ite strong enough to prevail, is in such a case going to unhappy.

ow Let the Church Speak

his, good friends, is frank speaking. Intentionally so. Ve have no way of knowing how many of the voting embers of the convention will read this editorial fore the union matters come to a vote. Whether any- ne reads it or not, we hope that there is much serious thinking by those who have to vote, along exactly the lines we have indicated.

In the final analysis, it is the Church which must decide. And that, under our Constitution, means the two thousand or so delegates seated in Central Lutheran Church these very days.

We have heard some careless words spoken and have seen some irresponsible words in print to the effect that this union is being "dictated from the top." In most cases, no unworthy conclusions have been drawn, although in some cases the suspicion has been voiced that there is something sinister about the conduct of the leaders of the Church. One person, who was in a position which should have made it impossible for him even to think that way, wrote us that the whole thing looked to him like a "railroad" job. Another person wrote a letter, which she fondly hoped would appear in this paper, in which she likened the entire merger movement to a dead fish, bloated and swollen, floating down the river! And she made it quite clear whom she considered responsible. To be sure, such extremists are mercifully rare and merely prove the truth of the old saying that "our Lord has many peculiar children." However, there is no escaping the fact that there are those who sincerely believe that the union movement has been foisted upon the Church by honest but tragically mistaken leaders.

Nothing could be farther from the truth. There is a certain amount of amusement for some of us in these accusations. For years we were accustomed to hearing the opposite: "If it were not for the church officials, we'd have union in no time. They're afraid they'll lose their jobs." Now, when those self-same "church officials" have been commissioned by their respective Churches to proceed with certain designated merger negotiations which have been signally successful, they are told that they are railroading the Church into something the Church doesn't want!

Seriously, however, can anyone believe that it is anyone else than the Church itself which can and must make the decision? Squarely rests the responsibility upon the pastors and duly elected lay delegates who make up the voting strength of the 1956 General Convention. And the consequences, too. That is what makes it so serious a matter to have voice and vote in this convention.

The writer has attended every convention of our Church except one. The 1956 convention is the ninth he has "covered" as editor of LUTHERAN HERALD. If he has not learned another thing from attending all these conventions, this he has learned: to have a profound respect for ELC conventions. Call it what you will, our conventions do "muddle through." We believe that it is the Holy Spirit that has guided in the past. We believe that He is present this week also.

THIS IS C

However important may be the
and all the rest, it is nevertheless
of the convention is done. No on
Lutheran Church, at almost three
will ever forget the sight. On the
corner is what can be only a bus
before the opening of one of the
Missionary Federation. The strengt

No one will dispute the fact that a General Convention is a "solemn assembly." Of course it is. But it is a most human gathering, too. These pages, replete with pictures of by-gone conventions, attempt to picture the human side.

Look at the picture above. It was taken at a dinner during the 1954 convention, at which the presidents emeriti of our two Luther Theological Seminaries (at St. Paul and Saskatoon), Dr. T. F. Gullixson (left) and Dr. J. R. Lavik were honored, the occasion being their retirement from the arduous positions they have so long held.

But did they "retire"? Far from it. Dr. Gullixson is an evangelist of the Church. Dr. Lavik has occupied himself with interim assignments and with pastoral and teaching work in the congregation to which he belongs, Bethlehem of Minneapolis. Both are members of the Joint Union Committee; Dr. Gullixson is a member of the Joint Committee on Polity and Organization as well. Both will be in evidence at the 1956 General Convention.

Let this picture represent the *continuity* of a convention of the ELC—a continuity not only from convention to convention, but from generation to generation as well.

The Evangelical Lutheran Church has always known how to value and use its "elder statesmen," be they clergy or lay. Many a man has exercised as useful a role in the councils of the Church after his so-called retirement as he did before.

Speaking of such continuity, may we remark that the "lay delegate" from St. John's Lutheran Church, Howard Lake, Minn., to the 1956 convention is the Rev. J. A. Aasgaard, who two years ago retired from the presidency of our Church. That's continuity, too!

Photos by ELC Films

TION, TOO

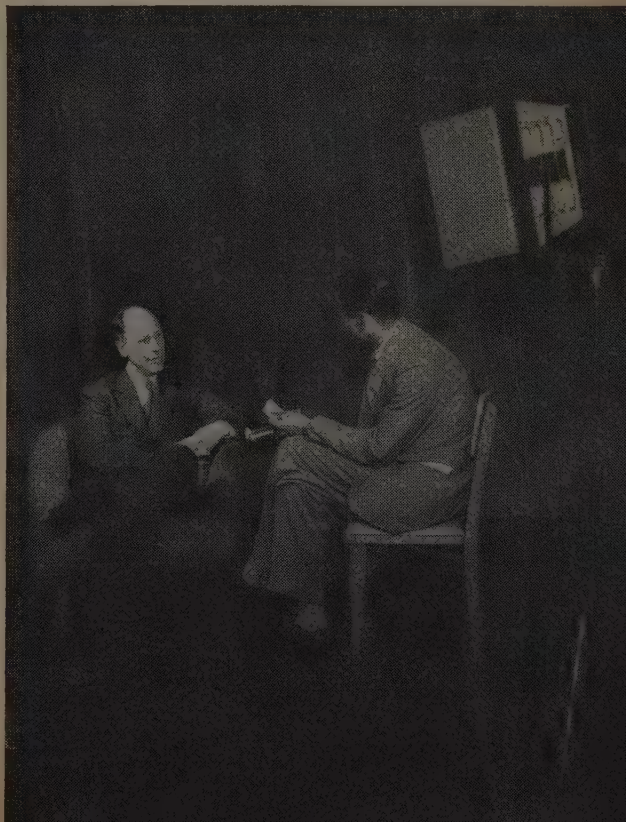
meetings, the special gatherings, f all the delegates that the work over the crowded nave of Central mbled about the Lord's business, n pictures. In the upper right hand what we suspect is a picture taken " between convention and Women's its holy purpose are in both pictures.

Look at those happy, relaxed men in the picture below. There is real contentment! What goes on? Possibly an intermission. More likely (and be it said under one's breath) some matter of business, or even a too-long "greeting," which couldn't quite hold the attention of those particular delegates. Anyway, that too is a sidelight on a General Convention.

It was back in 1928, if memory serves, that the ELC adopted Central Lutheran as its convention home. That very year the "coffee tent" between the old church and the new made its appearance. It has been there at every convention since and provides the proper setting for relaxation during the heat of the day.

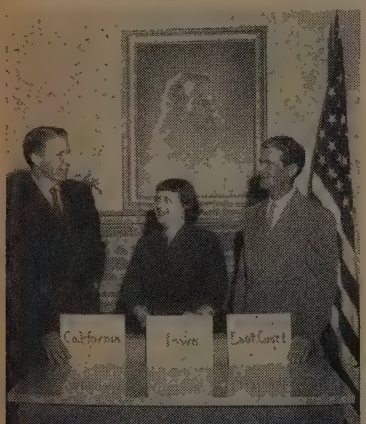
Gentlemen: we hope you are enjoying your break with convention routine. But —don't forget—the business is going on inside the church.

And now finally, a look at an historic occasion (below). It was June, 1954, and Dr. Fredrik A. Schiotz had been elected president of The Evangelical Lutheran Church. He is pictured during a T-V interview the day following his election—the first of many times he has had to "meet the press." These days he is presiding at his first General Convention. During his first biennium in office he has won a secure place in the hearts of us all. God strengthen and guide our president!



St. Timothy's Lakewood, California

Sunday School



East, West, and Midwest meet in one Home Mission congregation where 42 states and seven countries are represented.

Because We Give

Because part of our weekly offering helps start new Home Mission congregations, we see God's work being done in many places. Three voices from St. Timothy's tell us what is being done there.

The Parish Worker Speaks

When the doors of St. Timothy Lutheran Church opened four years ago for the first Sunday school session, 140 pupils entered. Today the enrollment is 1,529.

Pastor A. O. Storvick preaches at the three morning worship services. When Kenneth Hansen, interne, arrived in June, a fourth worship service and Sunday school session was added. Present baptized membership of St. Timothy's is 1,666 (901 adults).

By recent unanimous vote, the congregation is undertaking a campaign to retire the balance of its indebtedness to the Home Mission Department and to erect another Sunday school building and the main sanctuary.

BETTY COXSON

A "Transplanted" Lutheran Speaks

As the years of our lives pass along and we experience the inevitable happenings of human kind, we find more and more that our faith and hope in Him who ordains our lives is our only mainstay.

After many years in a beloved church in the Midwest (Bethlehem Lutheran, Minneapolis) I decided to transplant myself to a warmer climate. I know it was God's hand that led me here to St. Timothy's, to a friendly church home again, where soon I felt I belonged and was needed.

Truly, there is a wideness in God's mercy and in His ever-loving care.

MRS. LILLIAN KIMPEL ELLEFSON

A "New" Lutheran Speaks

I am sure that God was watching over me long before I had any real knowledge of Christianity. Although I attended Sunday school as a child, and as a teenager attended a Methodist Church in Los Angeles whe my best friend's father was the m ister, I did not feel that I really "l longed" anyplace.

My wife and I were married in Methodist Church. Later, we decid to join a church because we felt was the "right" thing to do. Neith of us had been baptized, so at 21 were baptized into the Christian fa We attended church regularly u we had a baby daughter to care f Then we were too busy. We attend occasionally, and then not at all.

We moved to Lakewood in 19 and several years later attend the first service at St. Timothy's. W became charter members on Pa Sunday, 1952. I served as chairm of the congregation that first ye and am now a member of the Boa of Deacons. I know I should be doi much more.

Our family is learning to pray t gether. We have begun having family altar. Our prayers are bri ing us closer together and closer God.

Our church has taught us that Christians we are the hands and voi of Jesus Christ in the world today.

ROBERT W. YARGER

Fortuna Lutheran Parsonage

Wanted! A Mother

the heart of the great California Redwoods there is ay a healthy child rapidly growing out of the milk l pablum age to that time that it needs beefsteak. child of prayer and need, somewhat like Topsy that "growed," it is now one of a number of orphan ldren sending out loud cries of help for a loving and ncerned "mother." This particular child's name is rtuna Lutheran Church, in Fortuna, California.

The birth occurred sometime in the winter of 1951—one seems to remember the exact date. At that time annes Høifjeld, from Calvary Lutheran in Eureka hteen miles away, answered the first cry for the food God's Word which came from what was then only a v interested families. The environment was changing idly as many new neighbors were moving into the iet town on the salmon-filled Eel River, and the wborn church began to reach out to these friends. stors Earle Duame and L. L. Masted and student arold Høifjeld later came to feed the growing child; ally, under the leadership of Rev. Otis Lee, pastor Calvary Lutheran in Eureka, and through the en-uragement of Dr. Falde, California District President, e congregation was organized on May 27, 1954.

Feeling particularly robust, and with faith that God uld provide, Fortuna Lutheran called its first full-me pastor, Rev. Ole Winter, then a student at Luther heological Seminary. He was installed July 10, 1955. Under fulltime care the child has grown rapidly. g brother Home Missions sent a parish visitor, Mrs. ildred Twedt, for seven weeks, and also promised a grant-in-aid of $10,000. Since then 60 new friends have helped to fill the ranks by becoming members of Fortuna Lutheran. Now there are 164 souls, 106 of which are confirmed.

Even before the new pastor came, the vigor of the youngster was evidenced by a decision to do what many thought impossible for a congregation that size . . . they decided to build a parsonage for the new shepherd in their midst. Begun in August 1955, it was completed and dedicated April 8, 1956. As a witness to the good stewardship and hard work of a "do it yourself" project, the home was completed at a total cost of $8,500 and evaluated at $15,500.

But this child also has a conscience tempered by God's Word of command and love, to reach out to the many loggers, mill workers, truckers, dairy, beef and sheep ranchers, who have not yet learned to know Jesus Christ as Savior. As an eager growing youngster needs room in which to grow, so Fortuna Lutheran needs the help of a concerned "mother" to lend the necessary funds so that it can have an adequate building. This child happened to be born in a rented Seventh Day Adventist church building which has now been sold to another Protestant denomination, so the youngster must move to a new house soon . . . the need is urgent!

Will you pray for this child and the other "orphan" congregations looking for a "mother"? . . . and as you pray, perhaps the Lord of the Church will move you to act and you and your congregation might become the "mother" of an orphan congregation.

Harvest in Japan

(Continued from page 671)

some restraining power, she threw out the poison prepared for herself and children, and heeding the invitation of a Bible School student, went to the evening gospel service. A new hope has begun to dawn for her.

. . . the stationer on the corner, one of hundreds of thousands of small shopkeepers, too busy to give their souls a moment's thought, but this one has torn himself out of the rut, and despite the protests of a termagant wife is seeking salvation.

. . . the young Buddhist priest, living in a temple near by, who is fighting a fierce battle in his soul—loyalty to family and tradition on the one hand, and a growing conviction that Christ is truly the Lord of Life on the other.

. . . the young lad in the reform school—sharing the Word which has recently brought him new life.

And then there are the two young farmers, leaders in rural youth organizations, who are receiving instruction for baptism, for in Christ they believe they have found something which will offer new life to the farmers of Japan.

THIS HARVEST MUST not be lost! Balancing increase of population with increase in Christians, Japan of 1955 had some 18 million more non-Christian individuals than it had in 1937. The Protestant missionary force has decreased 10%. But we are not discouraged. With joy we sow the seed and tend the young plants. But well we know the price that must be paid if we shall reap with rejoicing in Japan.

Let us again look to the Japanese farmer who knows the times and the seasons and who is ever pressing toward harvest. Do you see the picture? "And the Church of Christ bent to the task—fathers, mothers, sons and daughters—sparing nothing, disregarding inconvenience and fatigue."

Celtic Cross

(Continued from page 672)

the project was first suggested to them through a letter from the Rev. B. M. Hofrenning to friends in the old country.

Pastor Hofrenning, 72, chaplain at Bethany Lutheran Rest Home, Fargo, N. Dak., spent last summer in Norway and was present at dedication services of the gift Cross in Nordfjord.

At the unveiling ceremony during the Convention, Pastor Hofrenning will aid in planting the cross at the Seminary, using soil brought from Selje monastery in Norway, and soil from the first Lutheran cemetery in North America at Churchill, Manitoba, dating from 1619 A.D.

Get Into Deeper Water

Harold B. Kildahl

THE FIFTH SUNDAY AFTER TRINITY

July 1, 1956

Text: Luke 5:1-11

You can't swim in shallow water. If you don't ture a bit you can hardly expect to know the tingl achievement. If routine has caught you, and if "get at seven, breakfast at eight, lunch at twelve, dinne six, to bed after Cedric Adams" has a tight hold your life, you can hardly expect to ever know the citement of bold endeavor. But bold endeavor is w our Lord asks, not only of a few discouraged fish men on the shores of Gennesaret, but of all of us well.

If you have limited your prayers to "Come, L Jesus, be our guest" and "Now I lay me down to sle it's time to examine the possibility of getting i deeper water, to realize that our Lord has urged into that deeper water of prayer, as He said: "A and ye shall receive" and many other wonderfully freshing words and promises.

If you have limited your worship to the sacred h of eleven on Sunday morning and associated wors with clean hands and clean clothes, and an hour sp in pleasant company, it's time to examine the possi ity of getting into deeper water, the deep water family prayers and devotion, the deep water of da personal devotion and worship, the deep water of viting a rather unrespectable "friend" or acquainta to accompany you to church, the deep water of lendi the aid of your prayers and your concern to those w serve on distant fields to bring the men to Christ.

If you have limited your stewardship to that per nial dollar bill, that ubiquitous dollar bill, folded nea and tucked comfortably inside the offering envel where it takes on a certain air of respectability, time for you to seriously consider the deeper waters service and sacrifice, the deeper waters of two or f or ten dollars given to the Lord.

We wonder at times why our churches and the p ple in them often go limping along, day after d year after year, with worship equated with weath the opening of the hunting season, the opening d of fishing, the holidays, and the vacation season a many other apparently important events, all of wh have a decisive effect on the life and the work of t churches and the attendance at worship; but rea there is no need to wonder. We swim in shall water, we fish where there are no fish, we let faith along without regular exercise. It's time—yes, it's rea time that all of us seriously consider the deep wat

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE SIXTH SUNDAY AFTER TRINITY

Epistle: Romans 6:3-11

The Gospel: Matthew 5:20-26

Monday, July 2
IF YOU ARE CHRIST'S

Read Romans 6:3-11

*o you also must consider yourselves
to sin and alive to God in Christ
s.*

f you are Christ's child there are many
that belong to you. For one thing,
are set free from the tyranny of sin.
ough baptism you are made His. You
given the promise of eternal life. You
et apart; you are saved. As Paul says,
are "dead to sin and alive to God in
ist Jesus."

ut this has meaning also for us in
manner of living. If we are "dead
in," that does not mean that it is
ossible to sin. Paul is warning us that
must take care not to live as though
real change was made possible for us.
on the lookout for a relapse into
ulness. Remember whose you are and
that way.

ach day should be started with prayer
the high thought: I am Christ's. Let
day be lived in His Name and to His
ice. Thus begun, the day will be a
d day and blessed.

Tuesday, July 3
LEAVES ONLY

Read Matthew 21:18-22

And seeing a fig tree by the wayside he went to it, and found nothing but leaves only.

Appearances count for a great deal in this life but our Lord is interested in more than appears to the eye. The fig tree of our text looked like any other fig tree from a distance, but when the leaves were lifted the fact that there was no fruit was discovered.

It is very easy to give the appearance of being religious, even Christian. The forms are simple. But Christ is looking deeper than the forms.

Two things are wrong when our Christianity amounts to "leaves only." One thing is that it is hypocrisy. It is dishonest. It is sin. Pretense in being of the household of faith is sinful, and it dishonors God. The other thing is that it is useless to God and to the pretender. God wants fruit. He is not farming just for fun. And it is true faith only that serves to help, to strengthen and to save man. True faith bears fruit.

Wednesday, July 4
OUR LAND

Read Acts 22:28

I bought this citizenship for a large sum.

The words of the tribute to Paul are words that every citizen of our land may quote. Our citizenship has been bought for a large sum, and many, many persons have been involved in the price.

We should thank God that we are citizens of this land. We are among the fortunate people of the earth.

We should be grateful to the great number of people who have sacrificed their lives to preserve our land.

We are thankful to God for the leaders He has sent to give direction in the formation of our government, and to give leadership to the people.

We remember that our land is not without its weaknesses and that there is much evil at work to destroy, and that there are many who are lost to God.

We pray God to strengthen America in its spiritual life so that it will be a blessed land and that its people will come to Christ and be saved.

Thursday, July 5
NO CHANGE HERE

Read Matthew 5:17-19

*For truly, I say to you, till heaven
earth pass away, not one iota, not a
will pass from the law until all is
mplished.*

n one of our hymns there is a line,
hange and decay in all around I see."
ere is a truth in these words that no
can deny. Life is change. Children
w up to become men and women.
mes, once blessed by a mother and
er and little children, break up and
me memories. On a larger scale, ideas
e and go; governments and powers
and fall. Everywhere there is change.
Everywhere, except with God and His
nal Word. This, Jesus says, does not
nge. "Not an iota, not a dot, will
s from the law until all is accom-
hed." The old Truth is as modern as
horrow. The old Gospel will be just
welcome and saving a hundred years
m now as it is today. The Word deals
h that which is unchanging, and can
nge that which requires changing. Let
thank God for His everlasting Truth!

Friday, July 6
SAY AND DO

Read James 2:14-17

What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him?

James is making a good point here. And to show how odd it is to say you have faith but do not back it up with works, he cites the following: "If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, 'Go in peace, be warmed and filled' without giving them the things needed for the body, what does it profit?"

Taking the Creed in mind, when we say "I believe in God," do we *live* as though we believe in God? When we say, "I believe in Jesus Christ," is there evidence of our *devotion* to the Savior? When we say, "I believe in the Holy Ghost," is it shown in our daily walk that we *draw* upon this Source of strength and guidance? And in all our existence, is what we do in agreement with what we say?

It has been said that Christianity is the good man's text and his life is the illustration.

Saturday, July 7
ROUGH TREATMENT

Read Matthew 5:27-37

If your right eye causes you to sin, pluck it out and throw it away; it is better that you lose one of your members than that your whole body be thrown into hell."

Jesus, who wished always to speak the truth, and to put it clearly, declared Himself pointedly on the matter of sin. To "pluck out an eye" or to "cut off a hand," sounds like rough business. And it is. It is what one man has called a "drastic operation." Jesus was not saying that one should actually pluck out his eye, or really cut off his hand. But He did say that if you are having trouble on one count or another you had better do something about it. Face it and take the necessary measures to put a stop to the source of trouble. It is a matter of life or death.

Related to this is what the writer to the Hebrews says: "The sin which so easily besets us." Beware of it, check it, stamp it out. It is a matter of life and death.

God help us to cleanse our lives.

Here and There on the Christian Front

Edited by Raymond M. C

SOUTHERN CHURCH LEADERS ON INTEGRATION OF RACES

The annual meeting of the Southern Baptist Convention heard its president, Dr. C. C. Warren of Charlotte, N. C. warn that "extremists and agitators have done, and will perhaps continue to do, incalculable harm" on the race relations issue. "Those who follow such a course overlook the fact that economic and social relationships which have been from one to 300 years in the making simply cannot be changed overnight," he said.

"On the other hand, open defiance of the constitutional principle will endanger our foreign mission work throughout 35 areas of the earth and play right into the hands of the Communists, who will welcome the privilege of ridiculing not only our democratic form of government but the type of Christianity which seeks to win the world." He recalled that two years ago the Convention recognized the Supreme Court anti-segregation decision as in harmony with the constitutional guarantee of equal freedom to all citizens and with the principle of equal justice and love for all men.

Dr. J. McDowell Richards, outgoing moderator of the Presbyterian Church in the U.S. (Southern) called upon his fellow Southerners to accept only those social policies that are based on an honest desire for the welfare of mankind—regardless of race. He told the denomination's 96th General Assembly that "no policy, no attitude, no work which is based upon hatred or scorn, or a desire to humiliate, or a willingness to keep any other person from attaining the fullest development of which he is capable can be in accord with the mind of Christ." Observing that "our section, and to some extent our Church as well, are torn today by the question of racial relationships," he declared: "On one point, however, we should be able to agree. No policy can be right which is not based on love and upon an honest desire for the good of our brethren—whether they be white or black, yellow or brown."

SUNDAY SCHOOL PARADE

Youngsters of different nationalities ride on one of the many floats accompanying some 120,000 children who marched in the 127th annual Sunday school parade in Brooklyn, N. Y. The theme of the parade was "Christ, the Word of God." Represented in the march were 450 Sunday schools in 26 communities of Brooklyn. The observance marked the 140th anniversary of the Brooklyn Sunday school union.

LUTHERAN YOUTH CARAVANS

Walther League Youth Caravans sored by the Board for Young Pe Work of the Lutheran Church— souri Synod will visit 163 cong tions in the U.S. and Canada bet June 18 and August 13. Each o 11 groups will comprise three y people aged 16 to 21 who have v teered their summer vacation ti "alert congregations and youth g to the terrific potential in m Christian youth work" as repres in the Walther League program.

The 33 young people selected the caravans were chosen from a more than 900 volunteers. Before ing for the eight-week project, a them will have completed a month correspondence course in y work techniques and a four-day ing session.

WOMEN CLERGY RIGHTS IN NORWAY

The lower chamber of the No gian parliament has passed a b give women "full and unrestr rights" to serve as pastors in the Lutheran Church. The measure to the upper chamber, which wa pected to approve it by a comfor margin.

The bill amends a 1938 law by leting a special clause which gave government the right to appoint w en as pastors but permitted congr tions to reject such appointees. U the amendment, congregations wi longer have this veto power. O nents argued that the amend would violate freedom of consci by forcing some congregations t cept women pastors against wishes.

BONN GOVERNMENT AFFIRMS CONCORDAT

Foreign Minister Heinrich von B tano told the West German parlia that the Bonn government consi the 1933 concordat between Germ and the Vatican to be still in fo

was replying to the Social Demo- c opposition which recently inau- ted an inquiry into the matter. Social Democrats took this step the government had brought a against the state of Lower Saxony alleged breach of the concordat year. The Lower Saxony legis- re passed a bill abolishing state- idized denominational schools, the tence of which are guaranteed in concordat.

r. Brentano told the Bundestag the ernment had brought the case be- the court because it must ensure international treaties concluded by many are fulfilled. He hailed the cordat as especially important in v of efforts for the reunification of many.

he Social Democrats asked wheth- he federal government considers a rt decision on the concordat to be proper means to establish order ween it and the individual states. ey also stated that the government's icy has created particular concern ong the Protestant population.

BLICAL PLANTS WIN AWARD

RNS Photo

exhibit of more than 75 specimens of nts and seeds mentioned in the Bible n a special award at a horticultural w sponsored by the Garden Club of w Rochelle, N. Y. The exhibit was pre- ed by Mrs. Frederick R. Knubel, wife the president of the New York and w England Synod, United Lutheran urch in America. She is shown checking le references with her display in the rary of the National Lutheran Council. s. Knubel spent six months on her ex- it, during which she grew the plants or tained them from greenhouses and rists.

RUSSIAN CHURCHMEN IN THE U.S.

RNS Photo

This delegation of eight Soviet churchmen arrived in New York from Moscow for a 12-day visit to this country as guests of the National Council of Churches. Left to right are: Front row—Archbishop Jan Kiivit of Tallinn, head of the Evangelical Lutheran Church of Estonia; Bishop Saak Gregorovitch Ter-Ovannesyants, Sacristan of Etchmiadzin (Armenian Apostolic Orthodox Church); Metropolitan Nikolai of Krutitsky and Kolomna, second-ranking prelate of the Russian Orthodox Church and head of the deputation; and Archbishop Gustav Turs of Riga, head of the Evangelical Lutheran Church of Latvia. In rear—the Rev. Alexei Leonidovitch Andreev, vice president of the All-Union Council of Evangelical Christians (Baptists); Prof. Vladimir Ivanovitch Talizin of the Moscow Theological Academy; Archpriest Michael Slavnitsky of Leningrad (Russian Orthodox) and the Rev. Alexei Nicolaevitch Karpov, pastor of the Moscow Baptist Church.

PROTEST "W" FOR WHISKEY

Commissioners to the 168th General Assembly of the Presbyterian Church in the U.S.A. authorized a protest against the "W for Whiskey" designation in the new phonetic alphabet being used by the armed forces. It was pointed out that the new alphabet not only affects communications but also is used to indicate military companies so that W Company would become known as "Whiskey Company."

The chief administrative officer of the Presbyterian Church was told to "make representations to the government on this and similar issues."

"Use of the word 'whiskey' in this way gives free publicity to a very harmful commodity," the statement said. It noted that whiskey is about "one-half alcohol, a narcotic drug which plays a large part in crime, accidents, immorality, and the breakup of homes."

WORTHY OF NOTE . . .

Messengers to the annual meeting of the Conservative Baptist Foreign Mission Society proposed that its constitution be amended to require that member churches accept the premillennial doctrine of Christ's return. The amendment will be voted upon at next year's meeting. . . . The Presbyterian Church in the U.S.A. voted unanimously at its recent General Assembly to merge with the United Presbyterian Church of North America. The "plan of union" now goes to the Church's 256 presbyteries. The United Presbyterian Church votes on the merger plan in mid-June. . . . Metropolitan Anthimos, acting Ethnarch of the Greek Orthodox community on Cyprus, appealed to the island's people to "remain calm" and prevent further riots between Greeks and Turks. . . . Merger of the Methodist, Congregational and Presbyterian Churches in Australia's Northern Territory has been accomplished. The new body is called the United Church of North Australia. . . . A budget of $270,500 has been set to finance the Third Assembly of the Lutheran World Federation, scheduled to convene in Minneapolis, August 15-25, 1957.

Schools and Colleges

Edited by the Division of Higher Educ

SCHOLARSHIPS TOTALING $14,100 AWARDED TO LEAGUERS

The Young People's Luther League has announced that 61 LEAF (Lutheran Educational Aid Fund) $150 scholarships have been made possible by the WMF, and 33 Youth Leadership Awards of $150 each have been given by the Lutheran Brotherhood Insurance Society.

Recipients of the awards are named below:

Lutheran Brotherhood Awards

CALIFORNIA DISTRICT: Theodora R. Gulhaugen, North Sacramento, Calif., Pacific Lutheran; William L. Hanna, Lakewood, Calif., Pacific Lutheran; Phoebe J. Ross, Salinas, Calif., Pacific Lutheran.

EASTERN DISTRICT: Jacquelyn A. Gundersen, Chicago, Illinois, St. Olaf; Betty A. Hoff, Galesville, Wis., St. Olaf or Luther; Sharon E. Jacobson, Blue River, Wis., St. Olaf; David M. Johnson, River Falls, Wis., St. Olaf; Helen M. Schmid, Elmont, N. Y., Concordia; Martin T. Vala, Teaneck, N. J., St. Olaf.

NORTH DAKOTA DISTRICT: Janis A. Dislevy, Butte, N. D., Concordia; Elaine K. Skavanger, Williston, N. D., Concordia; Priscilla J. Thompson, Fargo, N. D., Concordia.

NORTHERN MINNESOTA DISTRICT: Beverly Ellestad, Backus, Minn., Concordia; Rayome C. Koehler, Erskine, Minn., Concordia; Arthur C. Larson, Shevlin, Minn., Concordia; Ann L. Mobraten, Forbes, Minn., Concordia; Alan H. Nelson, St. Cloud, Minn., St. Olaf; Esther K. Worden, Felton, Minn., Concordia.

PACIFIC DISTRICT: John D. Jacobson, Lakewood, Wash., Pacific Lutheran.

ROCKY MOUNTAIN DISTRICT: Kathryn S. Larson, Harlem, Mont., Concordia.

SOUTH CENTRAL DISTRICT: John D. Amundson, Fort Dodge, Iowa; St. Olaf; Elsie C. Haakonson, Estherville, Iowa, Waldorf or Concordia; Harlan D. Hahn, Osage, Iowa, Luther or St. Olaf; Arlyn Orlando Harang, Joice, Iowa, Waldorf.

SOUTH DAKOTA DISTRICT: Creighton A. Holstad, Aberdeen, S. D., St. Olaf; Sharon L. Sievers, Scottsbluff, Neb.

SOUTHERN MINNESOTA DISTRICT: Georgia J. A. Bower, Appleton, Minn., St. Olaf; Alvin J. Everson, Zumbrota, Minn., St. Olaf; James L. Gorder, Albert Lea, Minn., St. Olaf; Lois Idell Leffler, Albert Lea, Minn., Luther; Gail I. Rieke, Mpls., Minn., St. Olaf; Arlyss E. Roeber, Mpls., Minn., St. Olaf; James W. Swanson, Fairmont, Minn., St. Olaf.

WMF Awards

CALIFORNIA DISTRICT: Kathleen M. Almgren, Redwood City, Calif., Pacific Lutheran; Mary Ann Lovtang, Oakland, Calif., Pacific Lutheran; Carole E. West, Hollywood, Calif., Pacific Lutheran; Charles D. Witmer, Millbrae, Calif., Pacific Lutheran.

EASTERN DISTRICT: Ingeborg M. Bader, Elmwood Park, Ill., Luther; Randall J. Metz, Gillett, Wis., St. Olaf; Ronald E. Nelson, Ogdensburg, Wis. Luther; Donna J. Olson, Madison, Wis., St. Olaf; Mari Lou Risberg, Barron, Wis., St. Olaf; Diane M. Vogler, Chippewa Falls, Wis., Augustana.

NORTH DAKOTA DISTRICT: Alfred J. Melting, Fargo, N. D., Concordia; Marcella M. Olsen, Minot, N. D., St. Olaf; Patricia A. Olson, Minot, N. D., St. Olaf; Marvin E. Sandness, Jamestown, N. D., Concordia; Louise I. Thompson, Hatton, N. D., St. Olaf.

NORTHERN MINNESOTA DISTRICT: Dorothy A. Disrud, Elbow Lake, Minn., Luther; JoAnne I. Gandrud, Glenwood, Minn., St. Olaf; Marilon J. Hafdahl, Thief River Falls, Minn., Concordia; Joan Langemo, Mahnomen, Minn., Concordia; Ruth M. Langemo, Mahnomen, Minn., Concordia; Ann L. Mobraten, Forbes, Minn., Concordia; Beverly Carol Rolandson, Thief River Falls, Concordia; James A. Thomas, International Falls, Minn., St. Olaf; Carol E. Torgerson, Thief River Falls, Minn., Concordia; Ester K. Worden, Felton, Minn., Concordia.

PACIFIC DISTRICT: Mavis Everette, Sweet Home, Ore., P Lutheran; Joan R. Fincher, Os Ore., Pacific Lutheran; Shelia Knutsen, Everette, Wash., Pacific theran, Mary C. Link, Aber Wash., Pacific Lutheran.

ROCKY MOUNTAIN DISTRI Earlene M. Burcham, Kalispell, M Pacific Lutheran; Clair M. Da Livingston, Mont., Concordia; D B. Nelson, Whitefish, Mont., P Lutheran; Neil G. Overby, So Mont., Concordia.

SOUTH CENTRAL DISTRI Greta J. Anderson, Clear Lake, I St. Olaf; Betty L. Burg, Ruth Iowa, Luther; Miriam L. Pete Mason City, Iowa, St. Olaf; N M. Ruby, Webster City, Iowa, Olaf; Charlotte J. Wilkins, Dec Iowa, Luther; Cheryl J. Asc Ridgeway, Iowa, Luther.

SOUTH DAKOTA DISTRI Sylvia F. Benson, Vermillion, S. Augustana; Arlys J. Dahl, V S. D., Augustana; Loretta K. D Vermillion, S. D., St. Olaf; Wayn Kvam, Webster, S. D., August David L. Knudson, Letcher, S. Augustana; Lyle S. Loken, Can S. D., Augustana; Marjorie Niedr haus, Mobridge, S. D., August Carolyn R. Swartos, Volga, S. D., gustana.

SOUTHERN MINNESOTA I TRICT: Lorna M. Aalbue, St. P Minn., St. Olaf; Lorraine C. Aal St. Paul, Minn., St. Olaf; Mary F. derson, Wayzata, Minn., St. Olaf; zanna L. Clunis, New Richl Minn., Luther; Ruth A. Dorff, Ap ton, Minn., Augustana; Sonja Ims, Dennison, Minn., St. Olaf; K erine C. Jacobson, Dennison, Mi St. Olaf; Solveig M. Mason, M Minn., St. Olaf; Wendell D. Ol St. Paul, Minn., St. Olaf; Lorlei Richert, St. Paul, Minn., St. C Dennis R. Sorheim, Mpls., Minn., Olaf; Roger O. Strand, Fariba Minn., St. Olaf; Corrine K. Sw berg, Red Wing, Minn., St. O Perry K. Anderson, Mpls., Minn., Olaf.

ithin the E.L.C.

ONS

e Rev. James D. Christensen has ned as pastor of Hope Church, Claire, Wis., and has accepted a o establish a new Home Mission egation in Bloomington, a sub- f Minneapolis.

ss Joan Naglestad, daughter of Rev. and Mrs. C. J. Naglestad, orth, Iowa, recently obtained her degree at Chicago University will be teaching English at Con- a College, Moorhead, Minn., dur- he coming school year.

e Rev. and Mrs. George Shurson rated their golden wedding June Trinity Church, Oakland, Califor- This summer Pastor Shurson will celebrate the fiftieth anniversary s ordination.

e Rev. Luther B. Keay, Ettrick, , has accepted a call to organize w Home Mission congregation at ndale, N. J.

e Rev. Roy W. Gilbertson, Plains, t., will move to his new parish, Town, N. Dak., about July 1.

e Rev. C. Blaine Gunderson, Wal- ford, Iowa, has accepted a call to osse, Wash.

e Rev. Carroll Ellertson is serv- temporarily the Wells parish in hern Minnesota.

e Rev. Hoover T. Grimsby, sen- pastor of Ascension Church, Mil- kee, Wis., has recently received the Wisconsin Fourth District e American Legion a very com- datory citation for outstanding ership in sponsoring a successful h program.

TRICTS

ern

a Crosse, Wis. St. Paul's Church the cornerstone of its new parish se Sunday, June 10. The Rev. hur M. Feroe is pastor of this ish.

Holmen, Wis. Halfway Creek con- gation of the Holmen parish cele- ted its centennial June 10. The fes- l speaker at the forenoon service Dr. J. W. Ylvisaker, president of her College, Decorah, Iowa. Other akers at that service were Pastors T. Anderson, Marvin Witte, and A. Fretheim, who is serving the ish as interim pastor. At the Luther gue service in the evening Pastors T. Torvik and Winston Grant spoke. Pastors Anderson and Torvik are former pastors of the Holmen parish. Halfway Creek congregation was organized in the spring of 1856 by the late Rev. H. A. Stub.

Chicago, Ill. A few weeks ago twenty-eight young people of Hauge Church (most of them members of this year's confirmation class), accompanied by their pastor, the Rev. S. J. Thompson, went by chartered bus on a three-day visit to Decorah, the Twin Cities, and Northfield. The purpose of the trip, which is an annual event with Pastor Thompson and his confirmands, is to acquaint the young people with ELC headquarters, Augsburg Publishing House, Luther Theological Seminary, and Luther and St. Olaf Colleges.

Southern Minnesota

Austin, Minn. On Sunday afternoon, May 20, St. Olaf Church dedicated a chapel in its youth building in memory of the late Richard D. Westby. Dr. E. C. Reinertson, president of the Southern Minnesota District, was the officiant. A week later 112 young people were confirmed in the parish. The Rev. Arthur L. Swenson is the congregation's senior pastor.

Hanska, Minn. Members of the Zion and Linden congregations, which make up the Hanska parish, recently held a reception to welcome their new pastor, the Rev. Albert Erickson, and his family.

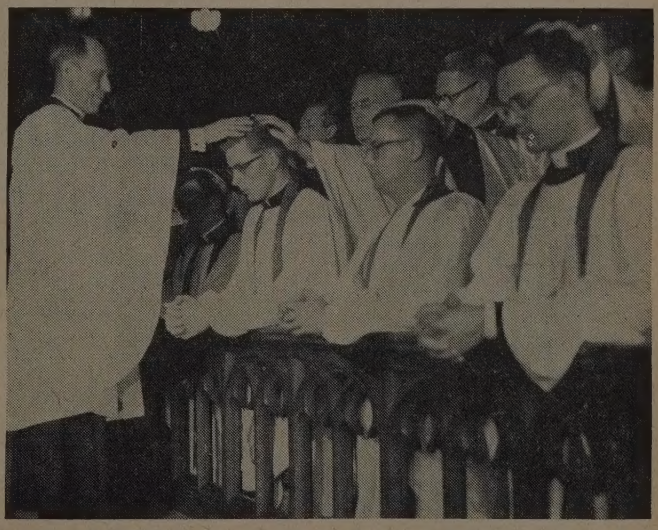
South Central

Ellsworth, Iowa. The Rev. and Mrs. P. O. Hyland, lately arrived on furlough from the Japan mission field, were the speakers at a recent mission festival of Trinity Church, parish of the Rev. C. J. Naglestad. As Trinity Church is paying the missionary stipend of the Hylands, it presented them with a new automobile as a welcome home gift.

Eagle Grove, Iowa. Eagle Grove Church, parish of the Rev. K. R. Torvik, held a cornerstone laying service at the site where its new church is being built, Sunday forenoon, June 17. The rite was administered by the Rev. T. J. Severtson, who was pastor of the Eagle Grove parish 1917-1949. He has since served Lake congregation at Renwick, which was part of the Eagle Grove parish until 1949. Lake Church participated in the Eagle Grove corner stone laying service. The celebration of the event began with an early service in the old church.

South Dakota

Sioux Falls, S. Dak. Miss Anna Trilhus has resigned as office secretary of First Lutheran Church, after many years of service, to become recorder in



ORDINATION AT CENTRAL. On May 20 Dr. Fredrik A. Schiotz, president of The ELC, ordained 21 graduates of Luther Theological Seminary at Central Lutheran Church in Minneapolis. Of the 21, 15 are going into the military chaplaincy, 2 into Foreign Missions, and 4 into the parish ministry. Dr. Robert H. Boyd, Chaplain Gynther Storaasli, Dr. Rolf A. Syrdal, Dr. V. T. Jordahl, and Pastor J. O. Holum assisted in the ordination.

the registrar's office at Luther Theological Seminary in St. Paul. At a recent teachers' appreciation dinner Mr. Reuben Bragstad, who has served in the Sunday school for 33 years, was presented with a framed picture of the chancel of the church.

North Dakota

Harvey, N. Dak. On May 27 the Ladies Aid Society of Vang Church, parish of the Rev. A. B. Solberg, celebrated the sixtieth anniversary of its founding. Speakers were the Rev. Erling Aarthun, a former pastor of the congregation; Mr. Ernest Langseth, whose late father served the parish for 35 years; and Mrs. O. G. Molgard, WMF circuit president.

California

Berkeley, Calif. The new home of the Northern California Lutheran Welfare Service was dedicated May 20 by Dr. Carl Segerhammer, president of the Augustana Church's California District. ELC clergymen participating in the service were the Rev. A. B. Swan, vice president of the Service board, and the Rev. A. E. Syverud, executive director of the society.

Montebello, Calif. Lutheran Missionary Church, parish of the Rev. L. C. Masted, on June 10 held a farewell party for two of its members, Melvin and Martha Hendrikson, who are going to Mexico to serve as missionaries.

OBITUARIES

The Rev. O. H. Lund

The Rev. Ole H. Lund, who for twenty years was pastor at Prairie Farm, Wis., died May 26 at Westby, Wis., in his 85th year. Funeral services were held May 29 at Skogdalen Church near Westby. Pastors J. O. Paulsrud and O. M. Kleven officiated. Ole Lund was born Jan. 30 at Nord-Fron, Gudbrandsdal, Norway. He came to this country in his early teens. Attended St. Olaf College and the United Church Seminary, completing his seminary course in 1905. Later he did post-graduate work at Chicago Lutheran Seminary. Served pastorates at Appleton, Minn., (1905-09); Aberdeen, S. Dak., (1910-14), and Prairie Farm, Wis., (1914-34). After retirement from the parish ministry, he lived successively at Rice Lake, La Crosse, and Westby, Wisconsin. In 1903 he married Anna T. Colby, who survives him.

DIRECTOR OF PARISH EDUCATION

Filling a highly essential post at Emmanuel Lutheran Church, North Hollywood, Calif., will be Miss Eleanor Schulz, the new Director of Parish Education. She will coordinate all the educational activities of the parish and also fuse the Bible classes of the parish day school with those of the Sunday school in order to intensify the work of both. The coming of Miss Schulz will bring the staff of the church to a total of 26, plus six part-time associates. The Rev. Erling H. Wold is pastor of the congregation.

ANNOUNCEMENTS

Fargo and Moorhead Circuits WMF will hold a Bible retreat June 28-29 at Fjeldstad Hall, Concordia College, Moorhead, Minn. Leader: Mrs. Marie Ylvisaker.

Free to any needy congregation: Pulpit and altar with reredos (width 7½ feet, total height 10 feet), white, gold trim. Write John D. Hanson, Sec., Pocahontas, Iowa.

Fargo Circuit WMF sponsors a television program for children, station WDAY, Fargo, every Tuesday, 4:15 p.m. Title: "Come and See."

Lake of the Woods WMF Bible Camp will be held July 18-20. Bible study instructor: the Rev. Marvin A. Rygh.

CHANGES OF ADDRESS FOR ELC PASTORS

Carroll N. Anderson, Office of the Wing Chaplain, 6486th Air Base Wing, APO 953, San Francisco, Calif., 5-25-56

M. G. Berg, 122 4th St. N., Apt. 1, Moorhead, Minn. (Correction)

John Bowman, 206-6 Kajiya, Yugawara Machi, Kanagawa Ken, Japan, 6-1-56

Kenneth Norlie, Beloha, Madagascar, 6-5-56

Olger Quanrud, Apartado Aereo 4980, Bogota, Colombia, S. America, 6-6-56

V. G. Sorensen, Dunn Center, N. Dak., 6-1-56

Vernon E. Stenberg, Chaplain School, Naval Schools Command, Newport, R. I., 7-5-56

NEWLY ORDAINED MEN

Myrwood A. Bagne, Frost, Minn., 7-1-56

John R. Bjorge, Cyrus, Minn., 6-15-56

Paul E. Bungum, Nekoma, N. Dak., 7-7-56

M. Laurel Gray, Cameron, Wis., 6-15-56

Frederick T. Hallanger, Moorland, Iowa, 6-10-56

Robert H. Jacobsen, Lake Benton, 8-1-56

K. Roger Johnson, Ambrose, N. 6-8-56

Daniel J. Jordahl, Scarville, Ia., 7-

John R. Lingen, Wildrose, N. Dak.,

Philip L. Natwick, 229 S. Smith St., S. Dak., 5-17-56

Roger C. Paulson, Fort Ransom, N 6-15-56

Donald J. Severson, Vienna, S. D 12-56

Parish Conservation Ser

(Formerly The Placement Service

The Parish Conservation Service o ELC serves many people each year. the listings below. They may be of v you or someone that you know. The of the propositions advertised have no investigated and the Parish Conser Service assumes no responsibility i matter. Send your ads and communic to: The Parish Conservation Service o ELC, 422 South Fifth Street, Minne 15, Minnesota. (Refer to ad number inquiring.)

FOR SALE

Farms

80 acre farm, located in Hancock 6½ mi. SE of town. Water system buildings. 4

120 acre farm, located in Hancock 7 mi. SE of town. High productive excellent buildings and completely n house. 4

80 acre farm, Meeker Co., Minn. 69 in field; 7 room house semi-modern; pr system, good water; cement stave silo; buildings in good repair. On good road and school bus route. Lutheran comm 4

280 acre dairy farm, north central Including livestock and machinery. 40 in field, considerable timber, good buil Price—$7,000. 4

160 acre farm, partly improved, very soil, northern Minnesota. On gravel road timber; new 7 room house, full base new hayshed with barn; milk house; gr School bus past door, REA, phone, milk mail route. Widow selling. $40 per ac 4

Two 160 acre farms. Level, productive, church and schools. Personal property m purchased with farm. Write for descrip 4

80 acre farm, Juneau Co., Wis. All land, 6 room house with REA. Elec. with water in kitchen. Barn and ch coop. All fenced. Water in pasture, 1½ to village limits. Near bus route. Mail milk route by house. Phone. Several Lut churches in locality. Price—$6,000. 4

Homes

2 story stucco house for sale, 3 bedr up, living room with fireplace, large d room, ample kitchen. Near Luther Semi close to grade, high school and U of M ricultural College. Rooms can be rente students. Excellent bus connections to U campus and downtown St. Paul and 4

nesses

ber shop for sale by owner. Located in town, 500 population, in Lac qui Parle Minnesota. 470-9C

ber shop, downtown, northern Illinois Three adult chairs and one child's. 0 buys all equipment. Rent $85 per h. Air-conditioned. 470-10C

od cafe, confectionery, drug business. about $12,000 yearly. Price about $4,000. des residence business structure. Lutheran h, high school in small town, northern h Dakota. Terms can be given. 470-11C

ernational Harvester dealership in south- Minnesota. Ample territory. No used ment, stock very current, will adjust tory to suit buyer. Consider real estate —liberal terms—buildings rented very nably. A money-maker; one of the better rships in state. Owner forced to retire. rs. in this location. 470-12C

unit modern motel, modern house, filling n and store for sale. Northern Iowa town. 470-13C

FOR RENT

vely home for young girls. Club kitchen. ing distance to loop, Minneapolis. $8.50 week. 470-14B

om and board, good home, offered to bodied elderly persons who can supply ences. Southern Minnesota town of about . Fine ELC church. 470-15B

partment with living room, dining room, en, 2 bedrooms and bath available June 956, in Ellendale, Minnesota. Near Lu- n church. 470-16B

room house for rent in Forest City, Iowa. modern with full basement. 470-17B

WANTED TO RENT

partment for young couple in vicinity of ersity of Minnesota or Edina. References request. 470-18B

POSITIONS WANTED

year old high school graduate wants in Christian home in Minnesota from 18 to September. 470-19D

thographer: Journeyman stripper with rs. experience wants permanent position. also journeyman platemaker, camera, ocomposing machine operator and opaqer. er Minn. or western Wis. Lutheran, mar- 35 yrs. old. Not afraid of work or re- sibilities. 470-20E

HELP WANTED

sition open for experienced woman book- er in the ELC headquarter office. 470-21F

rish worker wanted in central Wisconsin eran church. Must be competent to direct r choir, work in office and assist with h work. 470-22F

ousekeeper, middle-aged preferred, wanted outh Minneapolis suburban, motherless, e. Live in; take complete charge. 2 girls, 5 and 7. Automatic appliances. Close to eran churches and bus line. 470-23F

iddle-aged woman wanted for light house- ing and help with care of semi-invalid an. Private room and bath, southern nesota city. 470-24F

lderly man, Norwegian Lutheran, wanted elp with chores, repair work, on small tern Minnesota farm. More for home than es. 470-25G

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Bunny Cup With Table Prayer

A cup designed to make it easy for baby's chubby little hands to hold without help. Made of unbreakable, easy-to-wash plastic. In gift box. Please order by number.

No. 301—Pink Bunny Cup
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Table Prayer Bibs

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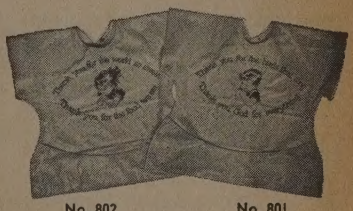

No. 802 No. 801

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This new beautiful prayer book will be the bride's most treasured and ever-present reminder of the wedding day. Prayers and poems, some old, some new. Contains presentation page and marriage certificate.

White Fabrikoid, silver stamped, silver edges. **$3.75** Code 31-706

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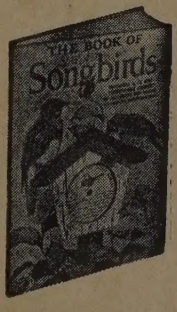

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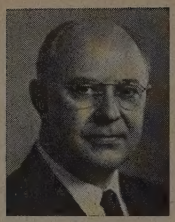

In China and later in Hong Kong, when I saw the untold misery and heartaches brought upon the millions of China by atheistic Communism, I vowed to the Lord that by His grace I would hit that thing—and hit it hard. From the beginning God's finger has been in this project. The situation is so threatening that I feel it to be a special mission to get the warning out.

HAROLD MARTINSON

RED DRAGON OVER CHIN

BY HAROLD H. MARTINSON

Don't miss reading this book! Here is an authentic, concise presentation of what happened in China—how Communism, which runs counter to all that China's ancient culture stands for, has lowered the bamboo curtain.

The author traces Communist strategy in China from its very beginnings. Step by step we see the Red Dragon of Communism emerge, feed on helpless villages, grow fat, chameleon-like change color and aspect to suit its purpose, patiently bide its time until the moment is ripe, and then—rise up—strike—and in a year's time engorge half a billion people.

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Harold H. Martinson was born in Honan, China, in 1905, attended school in America, then returned to China as a missionary. From his first-hand observations and from extensive research on the first decade of Communism in China, he rounds out history in his RED DRAGON OVER CHINA.

Author Martinson is on furlough at the present time, but will return soon to Hong Kong, resuming his service as Professor in the Lutheran Theological Seminary there.

Part One: The Cataclysm

A Startling Contrast
Dragon Egg Hatches
Feeling Its Strength
An Abortive Lunge
Burrowing Underground
Writhing in Fury
Red Dragon Emerges
Growing Fat
Stalking Its Prey
Forlorn Victim
Devouring the Land
The Aftermath

Part Two: They Saw It

Creeping Paralysis
Murder in Manchuria
Marked for Destruction
The Intrepid Wayfarer
Student With a Limp
The Confucian Scholar
The Strapping Guerrilla
Model Communist Prison
Western Panorama
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